

Buddhist Research - Textual Data

BUDDHIST RESEARCH - TEXTUAL DATA - PENANG 01 25-10-00

1. Simplicity of the Buddha's direct method teaching - logically arrived at, but without divine inspiration [*sayam paṭibhānam*] - ridiculed by outsiders.

Mahasihanada Sutta - Majjhima No.12. MN. I. 68 f. .

*Tena kho pana samayena Sunakkhatto Licchaviputto acirapakkanto hoti imasmā dhammavinayā. So Vesāliyaṃ parisatim etaṃ vācaṃ bhāsati. Natthi Samaṇassa Gotamassa uttariṃ manussadhammā alamariyañāṇadassanaviseso. **Takkapriyāhatam** Samaṇo Gotamo **dhammaṃ deseti vīmaṃsānucaritam sayam paṭibhānam**. Yassa ca khv' āssa atthāya dhammo desito **so niyyāti takkarassa sammā dukkhakkhayā** 'ti.*

Buddha's reaction to these vicious remarks - Rightly he takes it as a complement. **Vaṇṇo h' eso tathāgatassa.**

Kodhano Sāriputta Sunakkhatto moghapuriso. Kodhā ca pan' assa esā vācā bhāsitā. Avaṇṇaṃ bhāsissāmī 'ti so Sāriputta Sunakkhatto moghapuriso vaṇṇaṃ yeva tathāgatassa bhāsati. Vaṇṇo hi eso Sāriputta tathāgatassa yo evaṃ vadeyya yassa ca khv' āssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayā 'ti.

Compare also Kosambiya Sutta - Majjhima No. 48. MN. I. p. 322

Imesaṃ kho bhikkhave channaṃ sārāṇiyānam dhammānaṃ etaṃ aggaṃ etaṃ saṅgāhikaṃ etaṃ saṅghātanikaṃ yadidaṃ **yā 'yam diṭṭhi ariyā niyyānikā**

niyyāti takkarassa sammā dukkhakkhayāya.

** No more is expected of the dhamma than that 'it adequately serves the purpose' of leading the one who practises it to the complete termination of *dukkha*.

Vibhaṅga Sutta characteristics - from the Majjhima Nikaya - Uparipaṇṇāsaka.

Note the presentation of the Dhammacakkappavattana Sutta in the Saṃyutta Nikāya, at

S.N. V. 423 as --

Evam pavattite ca pana Bhagavatā Dhammacakke bhummā devā saddam anussāvesuṃ. Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ Dhammacakkaṃ pavattitam appativattiyaṃ samaṇena vā brāhmaṇena va devena vā Mārena vā Brahmunā vā kena ci vā lokasmin 'ti.

Note: The Mahavagga records the same incident in words not very different from the above. See the following at Vinaya I. p. 11.

Pavattite ca Bhagavatā Dhammacakke bhummā devā saddam anussāvesuṃ evaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ Dhammacakkaṃ pavattitam appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kena ci vā lokasmin 'ti.

** Now let us see the same at M.N. III. 248 in the **Saccavibhaṅga Sutta**, with **an additional set of words inserted**, describing the recital.

... Mārena vā Brahmunā vā kena ci vā lokasmin 'ti, + yadidaṃ catunnaṃ ariyasaccānaṃ + **ācikkhanā** + **desanā** + **paññāpanā** + **paṭṭhapanā** + **vivaraṇā** + **vibhajanā** + **uttānīkammaṃ**. These, we believe, are **new phraseology** indicative of the **new methodology** emerging in the **analytical, explanatory** and **classificatory thinking of the Abhidhamma**.



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2. Corrections to misinterpretations re. the Noble Eight-fold Path: Canonical text references.

1. Cūlavedalla Sutta - MN. 44. Middle Length Discourses- p. 398 (THE NOBLE EIGHTFOLD PATH)

10. " Lady, is the Noble Eightfold Path conditioned or unconditioned?"

"Friend Visakha, the Noble Eightfold Path is conditioned."

11. " Lady, are the three aggregates included by the the Noble Eightfold Path, or is the Noble Eightfold Path included by the three aggregates?" 463

"The three aggregates are not included by the Noble Eightfold Path, friend Visakha, but the Noble Eightfold Path is included by the three aggregates. Right speech, right action, and right livelihood - these three are included in the aggregate of virtue. Right effort right mindfulness, and right concentration - these three are included in the aggregate of concentration. Right view and right intention - these states are included in the aggregate of wisdom. "

463 The word *khandha* here has a different meaning than in the more common context of the five aggregates affected by clinging. It here refers to a body of training principles, the three divisions of the Noble Eightfold Path into virtue (*sīla*), concentration (*samādhi*) and wisdom (*paññā*).

** Why not clearly admit that the reference here is to the threefold training of

tisso sikkhā with the specific threefold training? Here is a clear admission that the totality of the concept of *sīla*, *samādhi* and *paññā* is much larger than that of the Eightfold Path.

2. Here is the Mahācattārīsaka [MN. No.117] which seems to clearly indicate the progress on the Noble Eightfold Path as following a successive linear rhythm, each preceding item leading to the following,

Middle Length Discourses - p. 938 (THE GREAT FORTY)

34. Therein, bhikkhus, right view comes first. And how does right view come first? [76] In one of right view, right intention comes into being; 1111 in one of right intention, right speech comes into being; in one of right speech, right action comes into being; in one of right action, right livelihood comes into being; in one of right livelihood, right effort comes into being; in one of right effort, right mindfulness comes into being; in one of right mindfulness, right concentration comes into being; in one of right concentration, right knowledge comes into being; in one of right knowledge, right deliverance comes into being. Thus, bhikkhus, the path of the disciple in higher training possesses eight factors, the arahant possesses ten factors. 1112

35. Therein, bhikkhus, right view comes first. And how does right view comes first? In one of right view, wrong view is abolished, and the many evil unwholesome states that originate with wrong view as condition are also abolished, and the many wholesome states that originate with right view as condition come to fulfilment by development.

3. Here is the Janavasabha Sutta [DN. No. 18] - Dialogues of the Buddha II. p.250

The text here explains the attainment of Samādhi as the eighth stage of the Eightfold Path through successive stages, starting with Sammādiṭṭhi. * We produce below in full **Rhys Davids' translation which is completely wrong** and

destroys this vital bit of doctrinal information. He has **blundered on the translation of the word *pahoti***. Here it means arises from, produces, generates. And not **suffices**. This has compelled Rhys Davids to reverse the word order, making complete nonsense in saying **Right intention suffices to maintain right views**. Below that find Maurice Walshe who has had the unusual luck to get it completely correct.

Rhys Davids ... the Buddha Supreme hath revealed the Seven Requisites of Intellectual concentration, for practice of Right Rapture, for the perfecting of Rapture? What are the seven? Right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness. That concentration of thought, Sirs, which is prepared by these seven factors, is called the Noble Right Rapture together with its bases, together with its requisites. **Right intention suffices to maintain right views**, right **speech suffices to maintain right intention**, right action suffices to maintain right speech. right livelihood suffices to maintain right action, right effort suffices to maintain right livelihood, right mindfulness suffices to maintain right effort, right rapture suffices to maintain right mindfulness, right knowledge suffices to maintain right rapture, **right freedom suffices to maintain right knowledge..**

Maurice Walshe... How well has the Lord Buddha who knows and sees pointed out the seven requisites of concentration, for the development of perfect concentration and the perfection of concentration ! What are they? They are right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, That one-pointedness of mind that is produced by these seven factors is called the Ariyan right concentration with its bases and requisites. **From right view arises right thought**, from right thought arises right speech, from right speech arises right action, from right action arises arises right livelihood, from right livelihood arises right effort, from right effort arises right mindfulness, from right mindfulness arises right concentration, from right concentration arises right knowledge, from right knowledge arises right liberation.

****** Like in the **Cattārisaka Sutta**, here too the stress is made that the **Eightfold Way** is **only the path** and that it requires two more stages of wisdom and liberation **to get the pursuant to the stage of Arahant**.

